

the wind horse



NEWSLETTER OF CHAGDUD GONPA FOUNDATION

SPRING 2009

PURELAND PALACE AT KHADRO LING

H.E. Chagdud Rinpoche's aspiration to build a Zangdok Palri was fulfilled in December with the completion and consecration of the Padmasabhava Pureland Palace at Khadro Ling in southern Brazil. Undertaken by Chagdud Khadro soon after Rinpoche's parinirvana, this vast project unfolded as an expression of her devotion and her dedication to upholding his dharma activities. The festive three-day ceremony was made particularly auspicious by the attendance of several precious lineage masters, whom Khadro had invited to preside over the consecration. These special guests included H.E. Dzongsar Khyentse Rinpoche, Dzigar Kongtrul Rinpoche, Jigme Khyentse Rinpoche, Tulku Sang-ngak Rinpoche, Orgyen Topgyal Rinpoche, Jigme Tromge Rinpoche, and Lopon Nyingku-la. Also present were a number of lamas, monks, and nuns and more than 500 dharma practitioners, who participated in the ceremony, listened to teachings, and celebrated the merit and blessings of this superb accomplishment.

That this exquisite representation of Guru Rinpoche's palace, painstakingly designed, built, and ornamented by some of the finest artisans from Asia, could have arisen on a hillside field in the Brazilian countryside is amazing enough. But even more incredible is the fact that Chagdud Rinpoche's wish to build such a palace came to fruition six years after his parinirvana.

Rinpoche had mentioned to his students that he would like to complete the project during his lifetime. But in his final years, as he developed Khadro Ling as a dharma center, teaching, conducting retreats, and undertaking many other building projects, he seemed to know that he wouldn't have enough time. But he did choose a site, and thought about the building plans and the layout of the statues the palace would house, before he passed away in November 2002. In

fact, Rinpoche spent his final few days sculpting the Amitabha statue now located on the top, or dharmakaya, level of the palace.



At one point during the ceremony, Dzongsar Khyentse Rinpoche commented that this extraordinary accomplishment would never have been possible without the unwavering devotion and commitment of Chagdud Khadro and the sangha, who dedicated all of their energy to fulfilling Chagdud Rinpoche's wishes. Khyentse Rinpoche spoke about how difficult it can be for a sangha to continue to work together and hold their lama's dharma activity once the lama has passed on. But he observed that by taking on this project and seeing it through to its completion, the sangha has ensured the continuation of Chagdud Rinpoche's legacy. In fact, not only have the many dharma activities he established been maintained, but as Khyentse Rinpoche noted, they have continued to increase.

The groundwork leading up to the final days of the project took years of unwavering effort on the part of a great many

individuals—South Americans, North Americans, Bhutanese, Nepalese, Tibetans, artists, lamas, dharma practitioners, and construction workers, who visualized, designed, built, and ornamented the physical structure and its contents. Hearing just a few of the stories about the logistics involved in such an undertaking, one cannot help but be amazed by what was accomplished. By relying on their practice and by uniting their aspirations to see the project through, the sangha was able to overcome each hurdle, one by one. A number of the rinpoches present at the consecration stressed how important it is for a sangha to be harmonious and commented that the harmony between individuals at Khadro Ling was quite palpable to them.

In the days following Chagdud Rinpoche's parinirvana,

(continued on page 6)

H.E. CHAGDUD TULKU RINPOCHE

AN EXCERPT FROM HIS FINAL TEACHING

When you undertake any virtuous action, such as listening to the teachings or practicing dharma, your motivation for doing so is crucial. Carefully check your intention and make sure it is correct. If you notice that you are not motivated by powerful altruism, then arouse a pure motivation by considering the following.

Initially, focus on how others are suffering and why they continually end up suffering. Become more and more aware of the unsatisfactory nature of their experience. Increase this awareness not only by noticing and thinking about their suffering, but also by actually imagining that you are in their place. Try to experience what they are undergoing, and really feel how they suffer. Let this feeling grow into deep compassion. Since others do not want to suffer any more than you do, think how wonderful it would be if they were freed from their suffering.

Then, set your goal on your own enlightenment as the best way to liberate beings from suffering and lead them to enlightenment as well. To increase your ability to be this kind of great helper, it is essential that you study, contemplate, and meditate. Therefore, with this pure motivation, practice and follow the teachings of the path that will lead you and all others to complete liberation.

Now you have this precious human life, with its relative ease and many advantages. But this situation is impermanent, and there is no way of knowing when you will lose it. Think about the truth of impermanence again and again. When you fall prey to impermanence, your death will not be like a fire being extinguished or the flow of a stream stopping. Although the functions of the body come to an end, mind itself is deathless.

During the day, you experience doing and talking about all kinds of things. At night when you sleep, the power of mind does not stop; the experiences of mind continue unceasingly. Ask yourself, what will my experiences be after I die? Will they be happy and pleasant, or just okay, or will they be bad? To answer this question, it is not necessary to consult some wise lama or a great psychic who looks into the future. Just examine your own thoughts, what you say, and how you act. If these are mostly virtuous, then after the functions of the body cease, although you won't attain enlightenment, good experiences will arise for you in samsara, just like a good dream.

Check this out for yourself. Start by looking at your thoughts, speech, and physical behavior for just one hour during the day. Notice whether they are virtuous or nonvirtuous. They may also be neutral, neither creating harm nor being helpful; from the perspective of your intention to benefit beings, those neutral actions are considered nonvirtuous. Then you will see for yourself in just one hour out of a twenty-four-hour day how many moments you have virtuous thoughts, how many moments you use virtuous speech, and how many moments you behave in virtuous ways with your body. If you add these up,

you will find how little pure virtue of body, speech, and mind you have accumulated in that one hour. Then there are still the other twenty-three hours! All of this nonvirtue affects your future experience in a negative way.

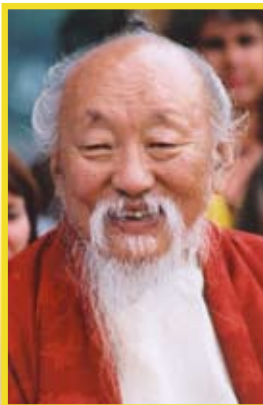
Until now, you may not have been aware of this. Because you do not know how much of your life is left, you should now try to practice virtue and avoid nonvirtue. Avoid useless thinking and talking, which are just a waste of time. For example, at your job, you have short breaks or you stop now and then for a few minutes. These free moments can be put to good use: you can direct your mind to creating virtuous thoughts, to reciting prayers or mantras. This is how spiritual people discipline themselves. Check your mind. Why waste your time?

If you are engaging in business, you watch every penny and keep track of the total amount carefully. If you are on a spiritual path and aspire to help others go beyond samsara, you must check yourself carefully so that you do not miss any opportunities to practice or do not waste your precious time and energy. This is truly following a spiritual path.

You may be a great scholar who has studied many volumes of scripture, and you may even be a dharma teacher, but if you don't check your mind in this way, except for greater pride you won't accomplish much of anything. Always bring a good heart to helping and benefiting others in all your activities. Continuously generate good thoughts, and change your harmful and self-centered thoughts to positive ones. Carry out the practice of your life in this way.

Understand that whatever you give rise to in your mind will arise as your future experience, and that whatever you are experiencing now is the result of previous thoughts and speech and behavior. Any harmful thoughts you have had and any negative actions that you have accumulated can be purified and changed. You can change in this very moment—this is the essence. If you don't drink poison, then you won't get sick from it. Similarly, creating good thoughts and performing good actions will certainly give rise to better and better experiences. This is what you need to recognize; this is the purpose of relying on a spiritual path. Just changing into dharma robes or adopting a dharma lifestyle is not the essence of a spiritual path. Changing your mind is.

If you follow the path in this way, you are doing real dharma. Buddha Shakyamuni said, "Train your mind; this is the buddhadharma." For instance, if you are offering prostrations, going up and down merely banging your head on the ground, this is not real dharma practice, even if you do it a hundred thousand times. It is just not enough. Rather, you need to know why you are practicing and keep your mind focused on your altruistic motivation. With this in mind—do it.



ODSAL LING TEMPLE OPENS ITS DOORS

On December 3, 2008, the Odsal Ling temple in São Paulo, Brazil, was consecrated by H.E. Dzongsar Khyentse Rinpoche, Jigme Khyentse Rinpoche, Tulku Sang-ngak Rinpoche, Orgyen Tobgyal Rinpoche, and Jigme Tromge Rinpoche, as well as Chagdud Khadro, Lama Jigme Lode, Lama Padma Dorje, Lama Sonam Tsering, Lama Tsering Everest, Lama Norbu, and many other lamas, wives of the lamas, students, friends, and members of the community, all of whom participated in the joyous ceremony. Later that day, Dzongsar Khyentse Rinpoche gave a teaching to more than 300 people, emphasizing the importance of a temple as a sacred place that both inspires and reminds us of the essence of the Buddhist teachings.



the dining room for those who could not fit into the main shrine room. Entering the temple, guests passed through the new gatehouse and sun and moon courtyard, and once inside, they were greeted by the splendor of the twelve-

foot-high central Buddha statue and the accompanying statues of Garab Dorjé, Guru Rinpoche, Red Tara, and H.E. Chagdud Tulku Rinpoche.

The faces of the five statues were covered with veils, and at the appropriate moment in the ceremony the veils were taken off and the dynamic presence of the statues was revealed. Later, the entire sangha and all the guests followed the lamas in a procession, circumambulating the temple and showering it with blessing rice and flowers, thus participating wholeheartedly in the consecration.

From the beginning of its construction until its consecration, the Odsal Ling temple has depended on the contributions of many individuals for both material resources and volunteer work. Beyond that, many blessings were received from various lamas, who were always willing to conduct the required ceremonies and provide direction and guidance, as well as all the blessing substances, mantras, and mandalas necessary for a traditional temple.

Meanwhile, all along this path, the ever-present voice of Lama Tsering emphasized that all offerings be made with a pure heart so that the temple would benefit not only those who practiced there, but by

means of a profound aspiration and compassion, all beings, wherever they might be. In this way, the Odsal Ling temple would become “a rainbow bridge connecting all beings to enlightenment.”



L to R: Orgyen Tobgyal Rinpoche, Jigme Khyentse Rinpoche, Dzongsar Khyentse Rinpoche, and Tulku Sang-ngak Rinpoche

The ceremony marked the official opening of the Odsal Ling temple and the fulfillment of H.E. Chagdud Tulku Rinpoche's aspirations to have a traditional Tibetan-style temple to serve the city of São Paulo and the surrounding community. The seeds of those aspirations were planted with Chagdud Rinpoche's advice in 2002 to Lama Tsering: “The temple doesn't have to be big, but it should be beautiful.” The actual construction did not begin until 2004, but thanks to all those who contributed and put their hearts into the project—the lamas, students, patrons, guest artists, and workers—and due to the vast blessings of Rinpoche, the temple was completed just in time for the consecration.

The temple, which sits high on a hill overlooking rural Cotia, was filled to capacity for the consecration, and cameras were set up in the shrine room, with screens in



Lama Tsering Everest

*We welcome you to visit Odsal Ling Temple.
<http://www.odsalling.org>*

A GLIMPSE OF GURU RINPOCHE AND HIS MANDALA

During the few years that I spent with Chagdud Rinpoche at Khadro Ling, I was always touched by his generosity as a host. Hospitality was extremely important to Rinpoche. Whenever he was expecting a guest, his house would be filled with a flurry of cleaning and cooking. In December of 2008, the residents of Khadro Ling would be joined by many guests from all over the world to consecrate the recently completed Zangdok Palri, the Pureland Palace of Guru Rinpoche. In the period leading up to their arrival, we felt as though we were preparing for a huge family reunion, and I would imagine Chagdud



Inside the Zangdok Palri: the statue of Guru Rinpoche surrounded by statues of his eight emanations and the eight rigdzins

like Rinpoche's other manifestations, but as the hours ticked by and the shrine room was still in a state of disarray thanks to the rainfall, I began to ask myself how this would come about.

When we reached the twenty-four-hour countdown, the rain had finally eased. Looking from the third floor of the Lha Khang (our main temple), I could see busy sangha members carrying cushions and boxes up the path to the consecration site.

With no rain to wash it away, the final layer of cement on the stairway to the path was actually sticking. There was an electricity in the air and the sound of walkie-talkies



Dzongsar Khyentse Rinpoche and Chagdud Khadro

Rinpoche looking out of the corner of his eye, checking to see that all was in order. At times, even in the excitement, this feeling added a certain pressure.

Forty-eight hours before the consecration was to begin, I stood in the tent that would house the ceremonies, wondering how it would all happen. The silk-covered thrones were wrapped in black plastic, water poured down the tent columns, and I stood on a wet carpet. The rain was wonderful for the garden, but the time had come to set up the shrines and arrange the seats. Chagdud Rinpoche always had such an incredible power of manifestation; the shrines would seem to glow. I was sure that this event would be just



The presiding rinpoches: Jigme Tromge, Orgyen Topgyal, Jigme Khyentse, Dzongsar Khyentse, Dzigar Kongtrul, Tulku Sang-ngak, and Lopon Nyingku-la

beeping. Everything and everyone was moving toward the ceremonial tent. The last of the vajra fence was painted, and the precious shrine objects were brought up to the site.

I think that many of us here at Khadro Ling were so focused on the tasks at hand that we didn't actually notice that the Zangdok Palri had been completed. Slightly sleep deprived and nervous, I received an amazing gift from the guests who arrived. The first time it happened, I was standing on the bridge to the palace when a sangha member

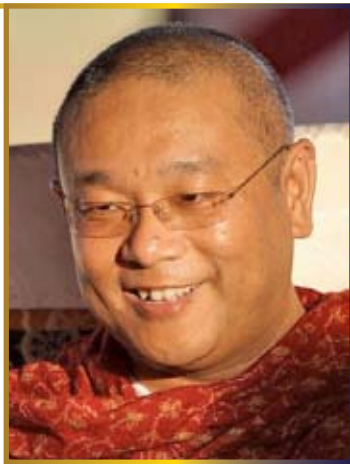
from abroad, eyes wet with tears, told me how incredible it was. I was startled and looked up at the palace, having to take a deep breath as we both stood there for a moment in awe.

During the three days of the consecration, I was reminded again and again of its splendor by the enjoyment shared by all those who were participating. Many of the residents here at Khadro Ling have since commented that this enjoyment encouraged in us all a greater sense of dedication. The realized masters and sangha members who joined us made the Zangdok Palri real, not only through the powerful blessings of the ceremonies but through their sincere appreciation of its creation. Entering the ceremonial tent and seeing the awesome assembly of sangha members supporting each other in the practice of consecration was a very joyful experience.

On the third day of the ceremonies, extensive offerings were made to the statues. This was an especially vivid and pleasurable time. Dzongsar Khyentse Rinpoche had suggested that, because this was the first consecration of such an elaborate nature to be performed in this part of the world, rather than using symbolic pictures of the offering substances, we acquire the actual objects. This added even more excitement to the preparations.

Two weeks before the event, Lopon Nyingku-la and Khenpo Sonam Tashi patiently explained the meaning and significance of each offering substance specified in the consecration text. Lama Sherab and Sandy Shum hit the town in search of everything from a queen and minister to five colored snakes. Our kind artists, who had worked tirelessly to complete the art of the Zangdok Palri, then carved and painted miniature thrones, wrathful malas, and other implements for offering.

Khyentse Rinpoche encouraged us to carry each offering individually, so that as many sangha members as



Jigme Khyentse Rinpoche



Dzongsar Khyentse Rinpoche with the Lha Khang in the background

possible could participate in the ritual. He also suggested that they dress in traditional clothing from countries all over the world to increase the auspicious interdependence. This added yet another element of joy to the

ceremonies as students looked for appropriate costumes. Dressed as a Brazilian beach girl holding my offering, I was relieved to be wearing lightweight clothes in the heat of the day. The sun made the golden roofs of the Zangdok Palri shine even brighter, and one by one the offerings were carried to the vajra master and then around the palace. I couldn't help but feel that this was a historic moment.

Out of his extraordinary loving kindness, Chagdud Rinpoche left us the project of creating a Zangdok Palri. This was and continues to be a vast field for the accumulation of merit. Chagdud Khadro, with her utter dedication, vision, and kindness, together with the support of many great lamas and the offerings and prayers of the sangha, made this possible. Almost every afternoon since the

consecration ceremonies ended, visitors from all over Brazil have strolled up the path to Zangdok Palri for a glimpse of Guru Rinpoche and his mandala.

May we all take rebirth together in the pureland of Guru Rinpoche's Glorious Copper-Colored Mountain.

*Summer Adams
Khadro Ling, Brazil*



Sangha members outside the puja tents on the first day of the event





Jigme Tromge Rinpoche

(continued from page 1)

it was Chagdud Khadro who envisioned going forward with the project, and it was she who provided the oversight necessary to keep it rolling. And in her endearing salt-of-the-earth way, she waded out into the mud, garden tools in hand, and took on the daunting task of landscaping the palace grounds, planting and shaping the hillside. One

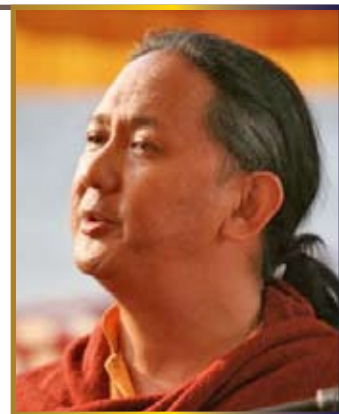
sangha member proudly described to us how, when Khadro reached bedrock, she carefully washed each of the stones and turned them into a rock garden.

At one point during the proceedings, Khadro made a reference to “our own Lama Rigdzin Samdrub,” who came to Brazil to help at Dzongsar Khyentse Rinpoche’s request and was integral to the preparations at all stages of the palace project. Although Lama Rigdzin adopted a very humble profile during the ceremony, it was obvious, in the way that Khadro and the other lamas, chöpons (shrine keepers), and sangha members looked to him for guidance,

that he had played a key role throughout the process.

Chagdud Rinpoche used to say that whenever you attempt to accomplish something positive or virtuous, you can expect some obstacles to arise and that with big projects the obstacles are often equally big. The groundwork for the palace involved a number of specific pujas, performed over several years by lamas and by dedicated sangha members in order to accumulate merit, bless the land, remove hindrances to the project, and ensure its swift completion. In particular, Khadro Ling has upheld annual *Vajrakilaya* and *Essence of Siddhi* drupchens, elaborate ceremonies involving a large number of practitioners and extensive offerings. This consecration ceremony was conducted in the context of the *Essence of Siddhi* practice, a terma cycle Chagdud Rinpoche received from the tertön H.H. Dilgo Khyentse Rinpoche in 1987.

Also present at the consecration were Lama Sonam Tsering, Lama Padma Dorje, Lama Jigme Lode, and some of the Western lamas Rinpoche ordained—all of whom



Dzigar Kongtrul Rinpoche





Tulku Sang-ngak Rinpoche

have helped to establish and maintain the continuity of drupchen practices in the West. Many of the visiting rinpoches emphasized how important it is for the future of the dharma that these drupchens continue to be held.

As someone traveling from North America who had not been back to Brazil since 2003, I felt as though the entire project had been accomplished in the

blink of Rinpoche's wisdom eye. When we first arrived, I felt a profound sense of having missed out on something. It reminded me of how, many years ago, when I would work with Rinpoche on projects late into the night, I never wanted to go to sleep for fear I might miss something. It seemed that everything Rinpoche did held some transmission. So in a way, returning to Khadro Ling was like waking up and realizing I had missed out on something quite amazing. But rather than being sad, seeing what Khadro and the sangha had accomplished, I could only feel awe, admiration, and great joy. It seems that no one in Rinpoche's sangha, which extends across almost every continent, was left out of this project. If everyone who contributed something had been physically present, the crowd could have spread to the property boundaries and beyond.

Visually, the palace is stunning. As part of the ceremony, the entire assembly circumambulated the temple and palace in an extensive procession, playing music, throwing multicolored rice, wending its way up the hill and around the palace, into the ground floor, and then up through the next two levels. To enter the palace of Guru Rinpoche is a highly personal experience—no words can suffice to describe the shift that happens in one's heart upon seeing the interior rooms, statues, and Chagdud Rinpoche's reliquary stupa.

On the final day, ritual dances of the Eight Emanations of Guru Rinpoche were performed in front of the palace. These dances have become an integral part of the drupchen ceremonies in Brazil, and great efforts have gone into training the dancers, as well as creating the elaborate masks, robes, and implements. It was very important to Rinpoche that the dance lineage continue, and he designed many of the costumes himself. The ceremony concluded with advice from both Dzongsar Khyentse Rinpoche and Orgyen Topgyal Rinpoche, who alternated light (and more than a touch irreverent) humor with some very weighty heart advice concerning the future of the dharma.

The event was recorded by a number of film and TV crews, as well as sangha photographers. It included speeches by a governor and a mayor and an appearance by local schoolchildren, who made individual vows to protect the environment. The Brazilian sangha danced the samba, and musicians burst into song at the end of the sessions. Hopefully, a documentary will be made to chronicle the events of those days and the profound teachings that provided such focus for everyone, for it is impossible to

capture with mere words the exquisite detail of the artwork, the colors, and the flags, all set beneath the brilliant nuances of the Brazilian sky.

Khadro Ling has already had a positive impact on many people. For a few years, tour buses traveling to Gramado from Porto Alegre have regularly wound up the hill to Khadro Ling for people to see the statues, stupas, prayer wheels, butter lamps, and the temple. Now there is also the palace, brilliant gold, adorned with silks, painted in a rainbow palette, and filled with precious statues. The more people who visit this place, who circumambulate it, and offer prayers there, the more powerful the blessings will become.

The morning after the ceremony, after Tara puja, I walked up the path to the palace to take some photos. By then, many of the rinpoches had left Khadro Ling and were



Orgyen Topgyal Rinpoche



L to R: Khenpo Sonam Tashi, Lama Rigdzin Samdrup, Lama Jigme, Lama Sonam, Sonam Tashi Rinpoche, Lama Kenpa, and Dendup

heading down the mountain—dispersing to different parts of the world. The huge tent was empty except for some scattered rice. The palace glowed in the morning light. Although the consecration was over, it seemed that the magic was just beginning. All I could think of was Chagdud Rinpoche and his immense kindness in making the dharma available, in such a pure way, to so many beings.

*Lama Trinley
Dechhen Ling*

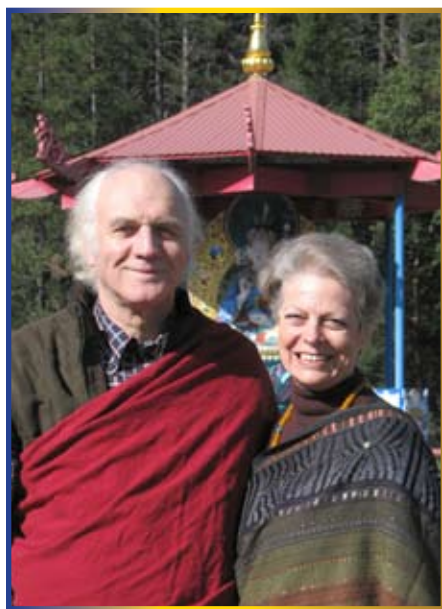
For more images of the consecrations at Khadro Ling and Odsal Ling, please browse the following online photo galleries:

<http://picasaweb.google.com/consecrations2008>
http://www.pbase.com/emmanuelgo/odsal_ling_dec_2008
http://www.pbase.com/emmanuelgo/khadro_ling_dec_2008



MAHAKARUNA FOUNDATION

“Mahakaruna” is the Sanskrit word for great compassion. In that spirit, the Mahakaruna Foundation was established by H.E. Chagdud Rinpoche in 1982 as a charitable tax-exempt organization. Now in its twenty-seventh year, the Foundation provides sponsorship and support for hundreds of individuals and many communities and monasteries in India, Nepal, and Tibet. It is also through Mahakaruna that our sangha and friends of Chagdud Gonpa around the world can arrange for Akshobhya purification practice to be performed, as well as other ceremonies or practices for the removal of obstacles. These are all carried out at our lineage monasteries of Chagdud, Tromgé, and Tenpel Gompas in eastern Tibet. Since Chagdud Rinpoche’s death in 2002,



Jigme Tromge Rinpoche has been the Foundation’s spiritual director.

Chagdud Rinpoche was always actively involved in the Mahakaruna Foundation, and spent long hours with Mahakaruna’s volunteer staff going over the details of sponsoring individuals, as well as ensuring the fulfillment of Akshobhya practice requests.

His commitment to the Foundation was shared by Lama Thubten Gyatso (Andy Johnston) and his wife, Pamela, who served as treasurer and secretary. Always an expression of their guru yoga, their work included arranging sponsorship matches, answering phone calls about how Akshobhya practice could benefit a friend or relative, keeping painstakingly accurate accounts of domestic and foreign transactions, and mailing Akshobhya statues and paintings to sponsors. We are extremely grateful to Lama Thubten and Pamela for all the work they did for Mahakaruna and rejoice that their devotion sustained this project for so many years.

After a quarter-century of this committed service, Lama Thubten and Pamela have handed over the reins to a new treasurer of Mahakaruna, David Picciotto, a resident at Jigme Rinpoche’s Padmasambhava Peace Institute. Jigme Rinpoche is enthusiastic about David’s expertise and willingness to continue and expand Mahakaruna Foundation’s beneficial activities. Besides changing its office address from Junction City to PPI in Cazadero,

California, Mahakaruna has set up a secure online credit-card processing service to make it easier to sponsor Akshobhya practice and other Foundation charitable projects. Furthermore, because Chagdud Rinpoche always emphasized the importance of having direct communications with anyone seeking help or wishing to become a sponsor, potential sponsors are invited to raise any questions they may have with the Foundation, which will put them in touch with Jigme Rinpoche or one of the lamas of Chagdud Gonpa Foundation.

We can look forward this year to the revitalization of the program of sponsoring needy dharma practitioners and lay people through an updated Web site. Here you will find all the necessary sponsorship information and biographies of those in need of your help. The Web site will also provide information about when Akshobhya practice is appropriate, how it benefits those to whom it is dedicated, and where in Tibet it will be carried out.

Mahakaruna Foundation is continuing the vision of Chagdud Rinpoche’s compassionate engagement with the sacred land and peoples of his lineage. We are blessed to have these opportunities to share this vision and are grateful to all those who act in accord with Rinpoche’s enlightened intention.



The Mahakaruna Foundation
P.O. Box 83
Cazadero, CA 95421
U.S.A.

707-632-5629

<http://www.mahakaruna.com>

mahakaruna.assist@gmail.com

Rigdzin Ling

Rigdzin Ling has experienced a great deal of transition and change in the past year and a half. We have been living a meditation on impermanence: We have gone from a community of thirty-eight to twenty people. Wildfires blazed through our property, and we experienced months of intense smoke and living on the edge of an evacuation alert all summer.

After living exclusively at Rigdzin Ling for more than twenty years, Lama Drimed is moving around a bit right now. It is not so much that he has stepped back and is no longer present—his energy and love hold us powerfully,



Lama Drimed at Losar, 2009

and he is available to us. Rather he has invited each of us to step forward, to take greater responsibility for our spiritual lives and be present in our community.

With a smaller staff we stretch to cover all the activity that is undertaken at this center, and yet there is a sense of freshness and expansion. We feel that our community has grown larger through the adventures and learning of our brothers and sisters who have moved out into the broader world. Our connection with them and with each other is vital

and alive, and our boundaries have become more permeable. We are enriched by their exploration and learning. And we were thrilled to have welcomed more than half a dozen former staff members back for the Vajrakilaya drupchöd!

For many years, people moved to Rigdzin Ling because they wanted to be closer to the lama, to deepen their spiritual practice through that connection and through the opportunity to do personal retreat. This summer Lama Drimed encouraged the sangha here to broaden that focus, recognizing the true value of spiritual community. We all understand how our practice deepens through relating to the lama. At Rigdzin Ling, we are also exploring how our practice deepens through consciously relating with one another and with the larger world. Each student is in relationship to the lama, and each person is also in an engaged relationship with every other person on this land. Our consciousness of what practice means has become more expansive and inclusive. H.E Chagdud Tulku Rinpoche

so highly valued harmony in the community. We have found the jewel of sangha to be overflowing with wisdom, nourishment, and deep support.

We continue to serve others, and to support and uphold the dharma tradition of awakening that we received from our beloved Chagdud Rinpoche. Our activity includes two groups that take place weekly at Rigdzin Ling: a Sunday afternoon meditation session with close to thirty people joining us from the larger community; and a study group on *Gates to Buddhist Practice* on Tuesday evenings, with about twenty people coming in from town. In these groups, people share their experience and seek ways to relate dharma teachings to the immediacy of their lives. There is such a yearning in the world to connect with meaning and truth, to encounter authentic spiritual teachings. As well as participating in our weekly study groups, a number of our new friends are supporting us as volunteers—helping out in the kitchen, painting lotus leaves for the Prayer Wheel Pavilion, and lending a hand with other projects on the land.

We had a beautiful *Essence of Siddhi* drupchen this fall, and just shared a very special Vajrakilaya practice at Losar with Lama Drimed. We have a meditation weekend scheduled in early April, and Lama Padma Dorje is expected to join us in May for the Tröma empowerment and teachings. Our Vajrasattva drupchen is scheduled for the end of May. We are also excited to have Lama Wangdor return to teach in June. Our daily practices and tsoks are held with joy and love. The roots of Vajrayana practice are deep, vital, and alive at Rigdzin Ling. As people express interest, I am sharing Tara practice and guiding and supporting new students in their ngöndro. The community feels healthy and strong. The energy is vibrant and people are coming to do private retreats and to study and practice the dharma with us. Please come and visit!

Allison Rader
Rigdzin Ling



In the fall of 2008, Lama Drimed asked Allison to hold the community at Rigdzin Ling. Allison met H.E. Chagdud Tulku Rinpoche in 1991. She moved to Rigdzin Ling in 1997 to enter long retreat and spent the next seven years primarily in retreat. She began supporting Lama

Drimed's retreats in the summer of 2002, assisting him in his teaching and activity. Allison has been authorized to teach by Lama Drimed and is currently guiding and directing the Rigdzin Ling center.

Rigdzin Ling . . . After the Fire

It has been almost seven months since fires blazed throughout northern California, a result of an unprecedented rash of lightning strikes. It is a cold January afternoon, and as I walk about the land on the hill behind Tara House, I see soft blades of new grass shooting up through the ash. Where once there were just shades of gray and charcoal, there are now random hues of green, creating a mosaic pattern of new life. The burned-out water lines have been replaced, and there are people doing retreat in the cabins once again. Impassable trails and roads have been cleared of fallen and uprooted burned snags. It feels quiet and peaceful now on the mountain, no longer edgy and desecrated.



Candy Palmo with firefighters at the Guru Rinpoche statue

Occasionally a firefighter returns, bringing a friend or partner to see the “holy place” they helped save, telling us that something grabbed their hearts when they were defending this land last summer and that they needed to come back to see that everything was okay.

Throughout the fire, as I sent out daily e-mail updates, I was struck once again by the vastness of Chagdud Rinpoche’s mandala, the stunning web of connection and blessing that is held within his far-reaching embrace. It was as if Rinpoche had summoned the cavalry! Lamas called to let us know that they were praying, that pujas were being done in their monasteries and at their centers. People wrote from around the world and offered their prayers and practice. We were on the prayer lists of many non-Buddhist friends, people who had connected with Rigdzin Ling over the years or who were family members of someone who had a connection here. Without this unwavering love and support, I feel quite certain that the outcome of the fire would have been different. Again, we wish to extend our deepest gratitude and devotion to all of you, our sangha family.

During the fire my son-in-law created a web page, using the updates as a journal chronicling the fire. Here is the link if you are interested: <http://www.crosstrees.net/fire08>

*Candy Palmo
Rigdzin Ling*

Chagdud Gonpa Hispanoamerica

Chagdud Gonpa Hispanoamerica was founded to fulfill H.E. Chagdud Tulku Rinpoche’s aspiration to establish the buddhadharma—particularly the Nyingma lineage of Vajrayana Buddhism—in the Spanish-speaking countries of Latin America. Since Rinpoche’s parinirvana in 2002, the organization has been under the spiritual direction of Chagdud Khadro.



Lama Rigdzin Samdrub holding the central life-post (sokshing) for one of the statues at Sengé Dzong, with Christine Boedler and Ana Carla Vergara de Blaisten

In Uruguay, about an hour and a half from Montevideo (the Uruguayan capital), amid beautiful hills, a temple known as Sengé Dzong (Lion Fortress) has been built of stone in the style of eastern Tibetan and Bhutanese temples. The interior is now being ornamented, and four statues have been sculpted by Bhutanese master artists. We are currently working in the shrine room to make it ready for retreats and ceremonies.

Recently, Chagdud Khadro and Lama Rigdzin Samdrub presided over the consecration of the mantra scrolls. They were then inserted into the three great images of Buddha Shakyamuni, Avalokiteshvara, and Guru Padmasambhava. Simultaneously, Lama Padma Gyatso, from Seattle, completed a Chenrezig retreat at Sengé Dzong and afterward gave teachings to the sangha.

Monthly meditations on the four thoughts that change the mind are being offered at Sengé Dzong, as is the Red Tara tsok. We are also organizing a retreat scheduled to take place in 2009 with Chagdud Khadro, Lama Tsering, Lama Chimed, and Lama Sherab. In March we will happily welcome Jigme Rinpoche, who will give teachings both at Sengé Dzong and in Montevideo.



Sengé Dzong in Uruguay

A sangha meets weekly in Minas (the town nearest Sengé Dzong), where students receive teachings on the four



Sangha releasing sea animals at Playa Los Lilenes, Punta Puyai, in Chile

thoughts that change the mind and practice Red Tara. In Montevideo itself, the sangha practices Red Tara and the Vajrayana preliminaries.

In Chile, dynamic Chagdud Gonpa sanghas in Santiago and Pirque

focus their meditation training on Red Tara, the Vajrayana preliminaries, and p'howa. A small sangha in Mérida, Venezuela, practices Red Tara.

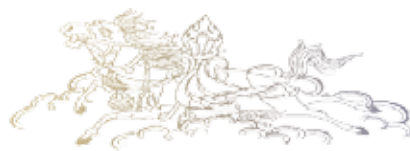
An international committee of translators and editors is working on Spanish translations of dharma books and liturgies. Among these, *Puertas a la Práctica Budista (Gates to Buddhist Practice)* continues to be particularly treasured by both new students and advanced practitioners.

*Ana Carla Vergara de Blaisten
Sengue (Sengé) Dzong, Uruguay*

For more information, please visit:

Chagdud Gonpa Sengue Dzong
<http://www.budismo.com.uy/>

Chagdud Gonpa Chile
<http://www.chagdudgonpachile.org/>



the wind horse

windhorse@chagdudgonpa.org

Contributions & Acknowledgments

Supervising editor: Lama Padma Gyatso
Managing editor & layout: Caterina De Re
Editing: Mary Racine
Cover photo: Emmanuel Go
Photos: Constanza Aguilar, Thom Faught, Emmanuel Go, Danièle Heon, Ronai Rocha, and John Swearingen
Thanks to Chagdud Khadro, Lama Norbu, Lama Trinley, Kerstin Hall, Summer Dawa Adams, Maira Gomes da Rocha, Kim McLaughlin, and the many others who have helped with this issue.



Springtime at Rigdzin Ling



<http://www.chagdud.org/>